14

14

Mr. *LANGHORN's*

MEMOIRES,

WITH SOME

MEDITATIONS

AND

DEVOTIONS

Of his, During his Impriſonment:

AS ALSO HIS

Petition to His Majeſty,

AND HIS

SPEECH

AT HIS

EXECUTION.

All which were Left by him, and Written with his own Hand.

Printed in the Year M. DC. LXXIX.

MEMBERS

MEDITATIONS

OF

DESCARTES,

IN WHICH

THE EXISTENCE OF GOD,

AND

THE REAL DISTINCTION

BETWEEN THE

SOUL AND BODY OF MAN,

ARE DEMONSTRATED.

Printed in the Year M.DC.LXXIX.

BEing adjudged to dye by a Publick Judgment, for the Crime of High-Treason, Charged and Sworn against me at my Tryal by two Witnesses, namely Mr. *Oates* and Mr. *Bedloe*; And having both before my Tryal, and after the Judgment given, declared my Innocency to All with whom I have had the Liberty to converse since my first Imprisonment, I take it to be my Duty to leave a Testimony under my Hand, for the farther Justification of my Innocency, and of the Truth, against all those Calumnies which have been, and may be laboured by ill Men to be cast upon me; And the rather, because I do not know whether it will be allowed me to speak with freedom at my death; or if that should be permitted, yet I well know that what I may then say, may be misrepresented to the prejudice of Truth.

I am not in the mean time ignorant, what prejudice I lie under, and how difficult it is for me to express my self in such words, as may gain Belief with the World But my design being only to satisfie good Men, who accustom themselves to judge according to the Rules of right Reason; And as they would have others judge of them; I shall not much care for the Censure of the Multitude.

The Crime which I am Charged, is the most heinous of all Crimes; But whether I am in Truth Guilty, can only lie within the knowledge of the Great God, who is the Searcher of all Hearts, my own Conscience, and the Consciences of my before-named Accusers. My God, I am sure, knows my Innocency, and will acquit me at the great day of Judgment. My Conscience with great Joy and Peace bears me witness, that I am so perfectly innocent of the Treason for which I stand Condemned, That it invokes Almighty God to witness, that I was never in the whole course of my life guilty of so much as one Disloyal Thought against my Sovereign Lord King *CHARLES* the Second, whom I here own in the presence of God, to be my True and Lawful King and Sovereign, taking the words in the same sense in which they are taken and intended, in the Oath commonly called, *The Oath of Allegiance.*

As to all other Persons who have judged, or shall take upon them to judge of me, whether I am Guilty or not Guilty of that Crime, of which I here profess my self to be Innocent, I am sure that according to Reason they must disclaim, to make any Judgment upon science or strict knowledge; And must own, if that they can make no other Judgment, than what must be grounded upon their Belief, which can never have, or pretend to have any greater or higher certainty, than the Motives of the Credibility upon which it is built and grounded.

I do not, nor would I be taken to arraign the Justice of the King, of the Government, of the Judges, before whom I was Tryed; or of the Jury who gave the Verdict upon which Judgment was given against me, whilest I pretend to examine the motives of Credibility upon which a Judgment of Belief in this Case is to be grounded In the mean time I hope that neither His Majesty, nor my Lords the Judges, nor my Jury will take it ill, if I presume to say, That neither the Judges, nor the Juries of *England* do, or ever did claim to be guided in their Proceedings in Cases of this nature, by any Spirit of Infallibility. The Lord *Coke*, in his Pleas of the Crown, reports a sad, but very true Case of a Person Condemned and Executed for the Murther of a Girl, who, after the Execution of the Party so Condemned, was found to be living, and in perfect health. And I think it is well known to most Men of our Times, that even since His now Majesties Happy Restauration to His Crown and Dignities, there hapned a more sad Accident, where three Persons, *viz.* the Mother and two Sons were Condemned, Executed, and Hanged in Chains, for the Murther of a Person, who was afterwards found to be living, and never to have been any wayes assaulted, or hurt by those who were Executed for his Murther. Here then there were innocent Persons Condemned and Executed by Publick Verdicts and Judgments; And what hath happened, may again happen; and yet the Juries, the Judges, the Justice, the King and Government no way blemished, they proceed, and must always be taken to proceed according to the Rules of Law and Justice. But there was certainly great Faults somewhere in those two Notorious Cases before-mentioned; as there is likewise in my Case, supposing it to be true what I here affirm in the presence of God, to be true in relation to my Innocency, notwithstanding the Judgment given against me.

Having therefore disclaimed, as I here again do, all Intentions of Arraigning the Justice of my King, my Judges, or my Jury, I will recommend to be considered the Motives of which a right Judgment grounded upon Belief is to be made by Men not byassed by Passion or Prejudice, touching my being Guilty or Innocent of that horrid Crime, of which by Judgment of Law I stand Condemned; which Motives of Credibility can only be truly and clearly known and represented, by a just, true, and sincere stating of my Case, with all its Circumstances, with as much brevity as it is capable of, which I here give as followeth.

The first news which I had, and the first mention which I ever heard of this Plot and Treason against His Majesty, for which so many have been lately Executed, and for which I stand Condemned, was on the 29th of *September* last, when I heard several Priests were taken, and in Custody, being Charged by one Mr. *Oates* for High Treason. On *Monday* come seven-night after, being the 7th of *October*, I was my self seized on in my Chamber in the *Temple*, by a Messenger of the Council, by vertue of a Warrant under the hands of Four Privy Councillors, issued out against *John Langhorne* Esq; my name being *Richard*, I told the Messenger that he could not seize me by vertue of that Warrant. To which he answered, That he believed me the Person intended, and would run the hazard; whereupon I submitted, and went with him to *Newgate*. And though upon my coming thither, I told the chief Gaoler Captain *Richardson*, that he could not justifie the detaining of my Person by vertue of that Warrant; He not only told me, that he would run the hazard of it, but immediately made me a close Prisoner, and continued me so, with the utmost strictness, for about eight Months. From hence it must in all reason be agreed, that there being a full Week passed from the time wherein I heard of Persons being Committed for the Plot, to the time of my being seized, I must be a perfect Mad-man to appear publickly, and not to flie or conceal my self, if I were conscious of any the least imaginable Guilt. And the same conclusion must necessarily follow, upon my so quiet submitting my self upon a Warrant made against one of another name, to one who had no Title by his Warrant to make me a Prisoner. And it may reasonably also be conceived, that Mr. *Oates*, upon whose sole Information (as I have since heard) that Warrant was issued, was not so well acquainted with me as at my Tryal he swore himself to be, since he knew not my right Christian name, of which scarce any Persons were ignorant, who ever had any manner of Conversation or Business with me.

After *Michaelmas* Term, having continued under the before-mentioned close Imprisonment for two Months, without ever having been so much as Examined, or told what I was Committed for; I considered that too long a silence on my part, might possibly be rather taken for a Sullenness, than Patience. And that there being a Sessions then very near, it imported me to prevent, as far as I could, that I should not be surprized by a Tryal; and hurried from my close Imprisonment to a Bar, without being permitted to speak with any of my Friends, or to prepare for my Tryal. Hereupon I addressed my self to the said Captain *Richardson*, to procure leave to address a Petition to His Majesty; and having leave, I did about the 10th day of *December*, deliver a Petition to my said Keeper, to be Humbly presented by him to His Majesty, there being no possibility for me to put the same into any other hand to be delivered. Whether this Petition did ever come to His Majesty, or not, I could not know with certainty, but I believe it did; the substance of it was, to represent the miseries of my close Imprisonment, together with my Innocency, and total Ignorance of all particular matters with which I could be Charged; and to pray, that I might be admitted to an Examination; and confronted with my Accusers, as I conceive the Law required, to the End I might justifie my self before His Majesty, and be discharged, if there should appear no just Cause for my being longer detained; or otherwise, that by knowing what was Charged against me, I might be enabled to make my just Defence at my Tryal; and might for that purpose have the liberty of the Gaol, and of speaking freely with my Friends, and of sending for such Witnesses as I should have occasion to use for my just Defence; and might not be surprized and hurried to a Tryal, without any possibility of being able to make any Defence.

To this Petition I could never obtain any Answer; but about the 16th day of *December*, I was sent for down out of my Chamber, into Captain *Richardson's* House, where I found three Noble Lords of Parliament, who professed to come to me in Charity, as I believe they did.

did. These Noble Lords, when I was brought into their presence, were pleased to tell me, That I stood Charged with High-Treason (but of what in particular, they did not say) and that there was great and evident Proof against me, which would most certainly take away my Life. And that they had heard so good a Character of me in the World, That they were moved in Charity and Compassion to come to me, to advise me to make a free and full Confession of the Plot and Treason against His Majesty and the Government, with which I stood Charged, and thereby save my Life. And they were pleased to offer me to become my Mediators for a Pardon, for the saving of my Life, and of my Estate, in case I would make such Confession. I was much amazed to hear of such a Charge against me, when my Conscience cleared me from all Guilt of that nature, so much as in thought. I therefore asked their Lordships, Whether from the Character they had received of me in the World, they did believe me to be an Honest man? To which it was answered by one of their Lordships, That their Answer to that Question of mine was to be distinguishing, *viz.* That I had so good and unblemished a Reputation in the World, that if I were to give Evidence in any Concern of Ten or twenty thousand Pounds, he should value my Evidence as highly as any Mans Evidence whatsoever; But that in this present Case, if I should swear my Innocency, or that I knew nothing of the Plot or Treason with which I was Charged, his Lordship would not believe one word that I should swear. This Answer made me see, That it would be in vain for me to make any Asseverations to their Lordships of my Innocence and Ignorance of any Plot designed against His Majesty; wherefore omitting that, I humbly represented my condition to their Lordships, as to my close Imprisonment, and my never having been Examined, so as to make me capable of making a just Defence, by a fore-knowledge of what was Charged against me. And I told them, That although it was supposed by the Law, that in Criminal Cases the Affirmative was to be proved by the King's Witnesses, and that a Negative could not be proved; yet it was known by all, that there might in many Cases such Affirmatives be proved by the Prisoner as to many circumstances, as might clearly prove the Affirmative, sworn by the King's Witnesses, to be impossible to be true. And that for this Reason, if I should be surprized by a sudden Tryal, without knowing what was Charged against me, and the circumstances of the Charge, and without having the liberty of the Gaol, and of my Friends coming freely to me, in order to my preparing for my Tryal, and for my just Defence, it would be the same thing as to murder me. To all which, one of the said Lords replied, (it was the Earl of *Shaftsbury*) That he took this way of close Imprisonment to be Illegal, and that to be so surprized by a Tryal, would be the same thing as to cut my Throat; and his Lordship did thereupon tell me, That care should be taken, that I should have a just liberty and freedom in the Gaol for my Friends to come to me, and should not be surprized by a Tryal, as I feared to be.

This Promise of this Noble Lord gave me great comfort; but notwithstanding this, my close Imprisonment continued. My opinion was, that I was forgotten; and therefore I did several times send to Captain *Richardson*, to put their Lordships in mind of it; and when that was without effect, I apprehended that Captain *Richardson* neglected me. But I find since, that those Lords must have been understood to have intended to move the House of Lords, in relation to the making good of that Promise; and that by the Dissolving of that Parliament, (which hapned shortly after, though unknown then to me) there was no possibility for the making of such motion.

My close Imprisonment continuing in *January* or *February* following, my poor Wife procured leave from His Majesty to see me; but not otherwise, than in the presence of my Keeper. Upon her coming, I bemoaned my self to her, that I was totally ignorant of what was Charged against me; and had still a continuance of my Fear, that I should be surprized with a Tryal, without being able to make any Defence. My Wife, much troubled to hear this, could not give me any answer to remove my apprehension, because Captain *Richardson* was present; but against the time of her next coming to me, she procured an Abstract to be made of the several Narratives of Mr. *Colemans* and Mr. *Irelands* Tryals; and when she came next, she endeavoured to give it to me, to the end I might from thence know what was at those Tryals given in Evidence relating to me. But Captain *Richardson* discovering her intention, took the Paper; and though he told me he would restore it to her, he carried it to the Privy Council, and would not permit my Wife to see me any more.

Upon

Upon the delivery of the before-mentioned Paper to the Council, (which was on the first day of *March*) a most worthy Friend of mine had Licence from His Majesty to come to me, to exhort me to confess my knowledge of the Plot, to represent unto me my danger, if I refused; and to give me hopes of a free Pardon, in case I complied therein. In truth he represented my condition to me so dismally, that had not Almighty God been very merciful unto me, his discourses would have been of sufficient force to have deprived me of my understanding. In short, he both told me I was to expect no Mercy, without a discovery made by me of the Plot, and that there was two or three express Witnesses against me, who had been believed already by several Juries; and that it was unreasonable in me to expect, that other Juries should not believe what former Juries had believed. He added, That the whole People were so possessed of a full belief of the Plot, from the Testimony of those Witnesses, and of such strange an Abhorrence against all of my Religion, that whatever could be said against me, would be believed by every Jury; and whatever I should pretend to give in Evidence for my Defence, would be disbelieved and rejected, though an Angel should come from Heaven to confirm it. To all which I gave answer, That my Trust and Reliance was in my God, and onely in Him, that I had no doubt but my God, who knew my Innocency, would stand by me and assist me, and find some way for the justification of my Innocency, which to him I did aver and declare in the Presence of God, and by invoking his Divine Majesty, to testifie the Truth of what I so averred and declared, with all the Solemnity that I could use, and that can be used by a Christian in any case of like nature. I told him that there must be two several Persons perjured, or I must be safe; and I could not think that two Persons should conspire in Perjury, for the destroying of so inconsiderable a Person as I knew my self to be. And I added, that in case my God should so far withdraw his Grace from me, by abandoning me to a Reprobate Sense, as to leave me to submit to the Temptation of charging other Persons fasly with any Crime or Plot, by which I should endanger the Lives of others, for the saving of my own Life, I was totally ignorant how to frame a Plot that should seem credible; and could not in possibility frame any thing that could agree with what was at the present affirmed by my Accusers, I being totally ignorant of what they had affirmed.

After this Person had left me, I was in the beginning of *March*, and about one or two days before the meeting of the now Parliament, again sent for down into Captain *Richardson*'s House, where I found two most Honourable Lords of His Majesties Council, who gave me the same Exhortation and Invitation, in order to a discovery of the Plot, as I had received before from my other Friend; with this great addition, That their Lordships shew'd me an Order of Council to secure me of my Pardon, in case I should make such Discovery; but with this Condition, that I must make it then, or else the assurance of Pardon, promised by that Order, to be void.

My Conscience being clear and innocent, I made the same Answers to these Noble Lords, as I had done to the former Person who had been sent to me; whereupon, before their departure, they delivered into my hands that Paper which my Wife had formerly prepared for me, it being (as I found) the Opinion of His Majesty, and of the Council, that I should have it.

Upon all these Circumstances duely considered, I hope it will appear to every charitable Judgment, That if I had been in the least measure conscious to my self of any Treason, I must (as I have said before) be esteemed to have totally lost my understanding, and to have become a perfect Lunatique, in refusing to Discover what (in case I had been Guilty) I could not but see would be proved against me, especially when my Discovery was so fully secured, of producing me a Pardon.

My close Imprisonment continued until two or three days before *Whitsunday*, about which time it was allowed to some of my Friends to come to me with freedom, in order to my preparing for my Tryal, which was appointed to be at the end of *Whitson week*. By these Friends, I had the Printed Narrative brought to me of all the former Tryals relating to this Plot, but I could have no light (otherwise than from them) of what would be Charged against me in Evidence.

I found it given in Evidence by Mr. *Oats* at Mr. *Coleman*'s Tryal, That he communicated the substance of a Treasonable Consult unto me, on the 25th of *April* 1678 *The very next day*

day (as he then ſwore) *after the Conſult*, and ſaw ſeveral Commiſſions then in my Chamber lying before me; and that after that time, he had never ſeen me. And I was glad to find that he had (as I conceive by what he then ſwore) lockt himſelf up by his Oath to a time, and could not, without Perjury, charge any thing againſt me as done after that time. And ſo far as I could make any Judgment of what was depoſed by Mr. *Bedloe* againſt me at Mr. *Ireland*'s Tryal, touching my Regiſtring the Conſults of the Jeſuits, I conceived it was only intended by him upon his hear-ſay. This was the whole (ſo far as I could gather from the printed Narrative) of what appeared to be charged. I did remember the name of *Oates*, having once by his hand received a Letter; but I did not remember his Perſon. And as for Mr. *Bedloe*, I did not remember ever at any time to have heard his name.

I found alſo from the ſaid Narratives, That the Court had declared both thoſe Witneſſes to be Ill Men. And as to Mr. *Oates*, I found that he had owned himſelf to have been firſt a Proteſtant, then a Roman Catholique; and now upon this Charge laid by him upon me, and others, (of more Value in the World by much, than my poor ſelf) to profeſs himſelf again to be a Proteſtant. I alſo found, That upon comparing the ſeveral Evidences which he had given againſt others, he had apparently contradicted himſelf, and affirmed ſeveral things which could not ſubſiſt to be all true, becauſe they were contradictory one to the other. And as to Mr. *Bedloe*, I found by the Narrative of Mr. *Reading*'s Tryal, That he ſwore himſelf at that Tryal to be flatly Perjured, when he gave Evidence againſt Mr. *Whitebread* and Mr. *Fenwyck* at Mr. *Ireland*'s Tryal; for being then ſworn to ſpeak the Truth, the whole Truth, and nothing but the Truth againſt the ſaid Mr. *Whitebread* and *Fenwyck*. And having then affirmed upon his ſaid Oath, That he was a Stranger to them, and knew nothing to give in Evidence againſt them, he did at the ſaid Tryal of Mr. *Reading*, ſwear that it was impoſſible that he ſhould be ſuch a Stranger to Mr. *Whitebread* and Mr. *Fenwyck*, as he affirmed himſelf to be at their Tryals, when he was ſworn to give Evidence againſt them. I was alſo informed, (and there was a Witneſs to prove the ſame) That when at one of the former Tryals Witneſſes were tendred, to prove that Mr. *Bedloe* was a very Ill Man, and that for that Reaſon no Credit was to be given to him. He anſwered in the Court publickly, That they might ſave their labour to prove how Ill he had been, for he readily owned the worſt things that could be ſaid of him; but that having the King's Pardon, he was ſafe. And as to both Mr. *Oates*, and Mr. *Bedloe*, I was informed from good hands:

1. That they had owned themſelves (with what Truth I will not undertake to ſay) Guilty of the ſame Treaſon that they now charged upon me and others; and this was evident, from what they ſwore at every Tryal.

2. That they had received their Pardons more than once each of them.

3. That they had received great Rewards for the Evidences by them given againſt others in the ſame caſe.

4. That they expected greater and farther Rewards for the Evidence to be given againſt me, and others.

All which, I conceived, would render their Evidence unfit to be credited by any Jury, if not wholly invalid in Law.

Having gained theſe Lights, after my long Impriſonment, I did with very great longing expect my Tryal, and with great joy went to it when the day came, (which was *Saturday* in *Whitſun-Week*, being the 14th of *June* now paſt) though in my paſſage from the Gaol to the Court, I found my ſelf condemned by the Multitude before my Tryal, which (I thank my God) put me in remembrance of what my bleſſed Jeſus ſuffered, from the like Vote of the People.

I ſhall forbear to repeat the Particulars of my Tryal, becauſe I will give no occaſion to think, That I have any intention to Arraign the Juſtice of my King, or of the Government, or of my Judges, or Jury; onely I ſhall crave leave to obſerve theſe following Particulars, *viz.*

I. *That the Two firſt Witneſſes which were Sworn for the King, Depoſed nothing againſt me; Thoſe were Mr.* Dugdale, *and Mr.* Prance.

II. *That Mr.* Oates, *who was the Third Witneſs Sworn for the King, and the firſt whoſe Evidence charged me, Depoſed, That he had two ſeveral Communications with me ſince the Month of* April 1678. *namely, in* July *and* Auguſt 1678. *whereas at the Tryal of Mr.* Coleman, *he had expreſly Sworn, That after the Month of* April 1678. *he had never ſeen me to his knowledge or remembrance.*

III. *That Mr.* Bedloe *Depoſed, That as he and Mr.* Coleman *were together walking in my Chamber in the* Temple, *he ſaw me Entring ſeveral Treaſonable Letters into a Book in my Study; and that the ſaid Book was a great Book, lying upon the Desk in my Study: Whereas every perſon who knows my ſaid Chamber, and the ſcituation of my Study, cannot but know, that it is impoſſible to look out of my Chamber into my Study, ſo as to ſee any one Writing there, and that I never had at any time any Desk in my Study.*

What paſſed farther at my Tryal I forbear to mention, for the Reaſon before given, but refer to ſuch Narrative of my Tryal, as I hear is publiſhed in Print; which if it be truly made, I thank the Reporter for his Juſtice; if untruly, I then beg of God to pardon the Reporter's Injuſtice. In the mean time I do here, in the Preſence of the Great God, who is the God of Truth, and the Searcher of all Hearts, Declare and Proteſt:

1. That as to Mr. *Bedloe*, I do not know, remember or believe, that I ever ſaw him, or heard him ſpeak, before that time that he appeared in the ſaid Court, to give Evidence againſt me at my ſaid Tryal.

2. That I did never ſee or ſpeak with Mr. *Oates* at any time ſince the Month of *November* 1677. ſo that I can with great Truth affirm, and do affirm, in the Preſence of the All-knowing God, That whatever was given in Evidence againſt me by the ſaid *Bedloe*, was utterly falſe and untrue. As likewiſe whatever was given againſt me in Evidence by the ſaid *Oates*, as ſpoken by himſelf, or by me, in the Months of *April*, *July* and *Auguſt*, 1678. or at any other times after the Month of *November* 1677. As alſo what was ſworn in Evidence againſt me by the ſaid *Oates*, at his firſt coming to me in the Month of *November* 1677. which related to my prejudice; and which I could have proved to be falſe by a very good Witneſs, in caſe I could have foreſeen, that Mr. *Oates* would have had the confidence to have given any thing in Evidence againſt me, as pretended to have been ſpoken by me at that time. But Mr. *Oates*, at the Tryal of Mr. *Coleman*, gave a clear evidence of his skill in this kind of Fencing, and of his great care and cunning, to prevent that no Perſon, whoſe Life he deſigns to take away by his Evidence, ſhall ever be able to know what he intends to ſwear, or conſequently to produce any Witneſs to diſcover or diſprove his Perjuries: For being then upon his Oath, and being interrogated what he had informed againſt Mr *Coleman* before His Majeſty and the Council at Mr. *Coleman*'s Examination there, before he was Committed to *Newgate*, Mr. *Oates* did not bluſh to ſwear, That he did only at that time inform what he judged ſufficient, whereupon to ground Mr. *Coleman*'s Commitment; and concealed what he had farther to ſay, leſt he ſhould by ſaying it, enable Mr. *Coleman* to produce Witneſſes as to the circumſtances of time and place, to diſprove what Mr. *Oates* ſhould ſay againſt him, or to the like effect.

Add to all this, that which Mr. *Oates* anſwered at my Tryal, when interrogated by me, (and to my beſt remembrance *Bedloe* gave the like anſwer to the ſame queſtion) what Gratification or Reward he had received, for his pretended Diſcovery of this by him pretended Plot, and for giving Evidence againſt ſuch as had been Tryed thereupon; and particularly, whether he had not received the Sum of 500 *l.* and did not expect to receive a farther Gratification for his farther Services therein? He boldly anſwered, That he was ſo far from having received any ſuch Sum, or any Reward for his ſaid Services, that he was out of Purſe 750 *l.* of his own Monies, in the proſecution of the ſame. Which, how great an Untruth that is, I refer to His Majeſty, and thoſe who manage His Majeſties Monies and Treaſury; and to all who knew the moſt extream Poverty of theſe two Perſons, *Oates* and *Bedloe*, before they relieved their Wants, and found the way to ſupply their Neceſſities, by charging thoſe Perſons with Treaſon who have been Executed, or remain ſtill Priſoners upon their Accuſations.

After Judgment was given against me, upon the Verdict found upon the Evidence of these two Men, there were two Persons came to me to the Gaol, as sent by the Earl of *Shaftesbury*, or his Order, to propose something to me in Charity, for the saving of my Life. The first thing by them proposed to be done by me for that end, was a Discovery to be made by me of the Plot and Treason for which I stood Condemned. But when I had satisfied them so far, as to my Solemn Protestations made in the Presence of God, were of force to satisfie them touching my Innocency, and my total Ignorance of any Plot or Treason ever at any time design'd against His Majesty, other than the late Unparallel'd Treason and Rebellion, which was before His Majesties Happy Restauration. They were pleased to propose farther, That it was well known, that I had been made use of as a Councel for the Jesuits, and in that Capacity could not but know what Estates they had in *England*, or at least a very great part of those Estates; and that if I would freely make a Discovery of such Estates of that nature as should be of a considerable value, I should thereby obtain my Pardon; the granting of which, upon such Discovery, might be well justified to the Parliament at their next Meeting.

Having well weighed this latter Proposal, and considered, That it would be a Sin against Truth, to deny that I had knowledge of such Estates; and that all the Scandal which could be taken by my Discovery of them, could not be so great, as my Denial would be offensive to God. And having no Doubt, but that my frank and sincere discovering and owning what was within my knowledge, though to the Displeasure of those who were to be concerned therein, would make it evident to all Honest and Judicious persons, That in case I knew any of the Plot, or of any Treason intended against His Majesty, (the concealment of which by me would be a Sin unto Damnation) I would without Difficulty discover the same, for the saving of my Soul, as well as of my Life, since I was ready to make a Discovery of such Estates, the concealment of which could be no Sin against God or the King. I freely engaged my self to Discover all that I knew touching such Estates, for the Service of His Majesty; and the Persons by whom the same was so proposed, went from me, with a resolution, to report my ready compliance therein unto his said Lordship.

After this, I did by some Friends prevail to have a Report made to His Majesty, of what had passed between those two Persons and me, with which His Majesty seemed (as I was informed) to be well satisfied, and directed, That I should send unto, and intrust His Majesty with so much as I could remember (without having resort to Writings) of those Estates, which I with all readiness did: And I took that Command from His Majesty, to be an evident implied promise of a Pardon, for the securing of my Life. This Engagement of mine, to make this Discovery, occasioned a Reprieve to be granted me for some dayes; but after the said Reprieve granted, my Lord of *Shaftesbury* was pleased to intimate unto me by one of the aforesaid Persons, by whom it was first proposed unto me to make such Discovery, That no Pardon should be granted to me, without a full Discovery made by me of the Plot. And his Lordship was also pleased to come to Captain *Richardson*'s house, and sending for me thither, to tell me to this effect, *viz.* That as my Parts and Reputation in the World had made me fit for Employment, so I might rest secure, That in case I would make a full Discovery of the Plot, I should be put into as good a Post, both as to Honour as Estate, as my own Heart could wish; but if I failed to do that, no Discovery of Estates could or should procure my Pardon. I laboured, what I could, by Solemn Protestations to satisfie his Lordship of my Innocency, and my total Ignorance of any Plot or Treason whatsoever; and this I did so fully, (as I conceived) That in case Almighty God should have so far withdrawn his Grace from me, as to leave me to a Reprobate Sense, and to permit against truth, to have pretended a knowledge of a Plot, to the prejudice of any person, meerly for the saving of my own poor Life, and the obtaining those advantages with which I was tempted, I ought not in any measure to have been believed. But blessed be my God, who hath by his Grace so far strengthned, as to enable me rather to choose, and lose my Life in Innocency, and save my Soul, than by Falsities to lose my Soul, and become Guilty of the Blood of others, against whom I could not with Truth testifie any thing of any Crime.

After his said Lordship had given me the Temptation before mentioned, I had several Persons applied to me, with Discourses tending wholly to make me despair of Pardon, unless I would discover a Plot; and to persuade me, that it was not Honourable nor Honest for me

to discover any Estates, which His Majesty might seize on, in case I did not know, That the Owners of the said Estates were Traytors. But I took all these Discourses to signifie no more than a Repentance, for having proposed to me to make a Discovery of Estates: And therefore having sent such Discovery unto His Majesty, as I was able to make upon my Memory; I laboured by my Friends, and did obtain a farther Reprieve, together with an Order, requiring to send into the Council by a day limited, such Discovery as I could make; and a Licence to have all my Writings and Papers in my Chamber perused by such as I nominated, and according to such Direction as I should give, for the better enabling me to perfect such Discovery. This was conceived by me, and my Friends, to be intended by His Majesty, as an Assurance of a Pardon, it being to engage the whole Council, as His Majesty was pleased to engage Himself before, when He Commanded me to trust Him; and it seemed evident, that this Discovery required, must be a Discovery of Estates, otherwise the perusal of Papers and Writings had been to no purpose.

In Obedience to the said last mentioned Command, I applied with all Diligence to compleat my Discovery, my Papers and Writings were examined by my Friends, and my Discovery was perfected, and delivered in unto the Council, at the precise day for that purpose limited, and it amounted to the value (as I computed the same) of between Twenty and thirty thousand Pounds *Sterling*, and was annexed to a Petition, wherein I declared my Innocency and Ignorance of any Treason or Plot, and my sincere dealing as to my said Discovery; and offered to submit my self to be examined upon Interrogatories upon Oath, or to undergo any Tryal of any Test, for the giving satisfaction, that the Discovery then by me made was complete, and that I knew of no other Lands belonging in any wayes to the Jesuits, other than what I had then and there Discovered; and likewise for the purging of my self touching any other matter, upon which it should be thought fit to Examine me. And in my said Discovery, I expressed every thing with such certainty as to the Names of the Estates, and the Places where they lay, and the Values (so far as I was able to give the same) and the Persons (so far as I knew) concerned therein, that it was easie to seize the same immediately for the use of His Majesty: So that I thereby did all that was in my power, in order to my giving a perfect Obedience to the said Commands of His Majesty, and to what was thereby required from me. And my Friends, as well as my self, had no Doubt, but that as Almighty God requires no more from us, for the obtaining his pardon of our Sins, and the salvation of our Souls, than what His Divine Majesty knows to be possible for us to do on our parts; so the King's Majesty, and His Council, would require no more from me, for the saving of my poor Life, and the obtaining of my Pardon, than what was possible for me on my part to do. I also looked upon the Publick Honour and Faith to be now firmly engaged for the security of my Life, and the granting of a Pardon to me, I having fully performed my part, of that which was the Condition. And it being clear, that when once my Discovery was delivered in, and read in Council, it ceased to be a Secret, and that nothing therein contained, could afterwards remain as a thing undiscovered. It was likewise evident that by this Act I had done (as I believed) more than any other single person now living, who is meerly a Lay-man, could do for the Service of His Majesty. And that if there were any such Plot, as is affirmed by *Oates* and *Bedloe*, and that any person now charged therewith, had knowledge thereof, and should be required, as I had been, to discover what he knows for the saving of his Life, he would hardly be induced to make such Discovery, in case my Life should be taken away, after my so free Discovery of all that was within my knowledge to be discovered, was in obedience to so great a Command delivered out of my hands. However I rested satisfied, That in case my Life should be taken away for the Crime for which I stand Condemned, and after my Obedience given to His Majesties Commands, in making the said Discovery, I should dye with this great comfort, That I should have a double Martyrdom. First, as dying perfectly Innocent of the Crime for which I should lose my Life. And secondly, as choosing rather to dye, than to sin against my God, and my Neighbor, by charging others falsly, and becoming guilty of their Blood, and of the Ruine of their Families, by accusing them of a Crime, of which my own Conscience must bear me witness, that I did never know them, or any of them Guilty; but on the contrary, believe them to be perfectly Innocent. *Whereas* if I had on the other side denied my self to have known any thing of those Estates, which I was required to discover,

cover, I must have sinned against the God of Truth, by affirming a Lye. And if Confessing, That I had knowledge of such Estates, I should rather have chosen to dye, than to have made a Discovery of such my knowledge for the saving of my Life, I should have appeared (in some sort at least) guilty of my own Blood, through my obstinacy.

Upon the delivering of this Discovery, and the reading of it in the Council, the Lord Viscount *Hallifax* produced a Letter written to him (as his Lordship affirmed) from the Earl of *Roscommon* from *Bruxels*, in which Letter the said Earl taking notice, that he had heard of my being Reprieved, affirmed himself to be much satisfied, That my Life should be saved; and gave this Reason, That my Life might be useful to the Publick, or to the like effect. These words were taken to my great Disadvantage, and to import, as if the Earl of *Roscommon* did know, That I was able to make a Discovery of the Plot. And though the words might well bear a more kind sense, and did not, without forcing, so much as incline to that unkind Interpretation; yet upon the reading of that Letter, my Discovery was rejected, after having been Publickly read, and ordered to be sent unto me by a Clark of the Council, and notice to be given to me, That by an Order of Council, I was Reprieved onely until the 14th day of *July*; and that if before that day I did not make a Discovery of the Plot, I was to expect no farther mercy.

My Friends were more astonished at this Order than my self was, and being now in this condition, I presumed yet once more, to address a Petition, in which I prayed, That my Life might be saved, though to be spent in Banishment; and to the end that I might do all that in me lay, to express and declare my Innocency, I did, to that Petition, annex this following Declaration, and Protestation, *viz.*

I *Do Solemnly and Sincerely, in the Presence of Almighty God, Profess, Testifie, and Declare, as followeth:* That is to say,

I. *That I do believe, and own my my Most Gracious Sovereign Lord the King's Majesty,* King CHARLES II. *to be my True and Lawful Sovereign King, in the same Sense and Latitude, to all Intents and Purposes, as in the Oath commonly called,* The Oath of Allegiance, *His said Majesty is expressed to be King of this Realm of* England.

II. *That I do in my Soul believe, That neither the Pope, nor any Prince, Potentate, or Foreign Authority, nor the People of* England, *nor any Authority out of this Kingdom, or within the same, hath or have any Right to dispossess His said Majesty of the Crown and Government of* England, *or to Depose Him therefrom, for any Cause, or pretended Cause whatsoever; Or to give Licence to me, or to any other of His Majesties Subjects whatsoever, to bear Arms against His Majesty, or to take away His Life, or to do Him any Bodily Harm; Or to disturb the Government of this Kingdom, as it is now Established by Law; Or to Alter, or go about to Alter the said Government, or the Religion now Established in* England, *by any way of Forte.*

III. *That I neither am, nor ever was at any time Guilty, so much as in my most secret Thoughts, of any Treason, or Misprision of Treason whatsoever.*

IV. *That I do Believe, That if I did know, or should know of any Treason, or Treasonable Design that was, or is intended, or should be intended against His said Majesty, or the Government of this His Majesties Kingdom, or for the Alteration by Force, Advice, or otherwise, of the said Government, or of the Religion now Established in this Kingdom, and should conceal, and not discover the same unto His said Majesty, or His Majesties Council or Ministers, or some of them, That such Concealment would be to me a Sin unto Death, and Eternal Damnation.*

And I do Solemnly, in the Preſence of God, Profeſs, Teſtifie, and Declare, That as I hope for Salvation, or expect any benefit by the Blood and Paſſion of Jeſus Chriſt, I do make this Declaration, and every Part thereof, in the Plain and Ordinary Senſe of the Words, wherein the ſame ſtands written, as they are commonly underſtood by Engliſh *Proteſtants, and the Courts of Juſtice of* England, *without any Evaſion, or Equivocation, or Deluſion, or Mental Reſervation whatſoever. And without any Diſpenſation, or Pardon, or Abſolution already granted to me, for this, or any other purpoſe, by the Pope, or any other Authority or Perſon whatſoever, or without any hope of any ſuch Diſpenſation. And without thinking or believing that I am, or can be acquitted before God or Man, or abſolved of this Declaration, or any part thereof, although the Pope, or any other Perſon or Perſons, or Power whatſoever, ſhould Diſpenſe with, or Annul the ſame, or Declare that it was, or is Null or Void from the beginning.*

This, with my Petition, was Preſented to His Majeſty in Council on, *Thurſday*, the 10th of *July* inſtant; and after the reading of my Petition, my ſaid Proteſtation and Declaration was (as I am informed) begun to be read, but when the perſon that read the ſame, came to read that part of it, in which I aver my Innocency, he was not (as I am informed) permitted to read farther; and it was declared, That I was to expect no farther mercy, unleſs I would make a Diſcovery of the Plot, which (God is my Witneſs) I cannot do, becauſe I know nothing of it directly or indirectly.

And now having related all the particular Circumſtances of my Caſe, ſo far as my memory can recollect them; and made ſuch Proteſtations and Declarations as is before mentioned, I ſhall only recommend to be conſidered by all impartial Judgments, thoſe ſolemn and ſerious Proteſtations which were made by thoſe others, who have loſt their Lives already upon the Evidence given againſt them, by the ſame Mr. *Oates* and Mr. *Bedloe*, and pray that it may be duely weighed, Whether the Solemn Oaths and Proteſtations of ſober Men, made by them immediately before their reſpective Deaths, and this Proteſtation of mine before mentioned, made at a time, when my Confeſſion and Diſcovery of a Plot or Treaſon againſt my King (in caſe I had been privy unto, or known ſuch Plot or Treaſon) would not only have ſaved my Life, and ſecured me of a Pardon; but would alſo have entituled me unto, and (in all probability) put me into the full poſſeſſion of Preferments and Advantages, greater than I ever (I thank my God) coveted; Be not more conſiderable to move a Belief of my Innocency, than the Evidence given againſt me by my Accuſers before-mentioned, to move a Belief of my Guilt? It is ſaid, it is not upon the bare Oaths of thoſe two Witneſſes, but upon the Verdict of the Twelve Jurors, that I am found Guilty. I am ſure that every judicious Perſon, who underſtands our Proceedings in our Law of *England*, in all Caſes of this Nature, doth know, and can anſwer, That the Verdict of the Twelve Jurors is grounded wholly upon the Evidence given by the Witneſſes. The Jurors Belief of the Witneſſes produced and ſworn to give Evidence againſt me, was the foundation of their Verdict, and juſtifies them in Law; and the Verdict given by the Jurors, doth in Law juſtifie the Judgment given by the Judges, for the taking away of my Belief. And I beſeech God that the ſame Rule of Law, may, at the great and terrible day of Judgment, acquit as well the Jurors, who gave that Verdict, as the Judges, who gave that Judgment, from all Guilt of my Blood. But I muſt again refer it to the Conſciences of all unbyaſſed, judicious, and good Men, whether in Chriſtian Charity, the motives of Credibility founded upon ſuch Judgment, the Verdict, which was ſolely grounded upon the Evidence of Mr. *Oates* and Mr. *Bedloe*, be of greater force to a good and charitable Conſcience to pronounce me Guilty, than the ſeveral other motives which I have here repreſented, will be found to pronounce me Innocent?

It will no way concern me as to my own particular, whether the world ſhall adjudge me Innocent, or not; it is ſufficient for me, That my Conſcience doth with great Joy and

Peace

Peace acquit me. And that the God of all Truth, my dearest Jesus, who is Truth it self, doth know me to be Innocent. And that the Consciences of those most Unhappy Men, Mr. *Oates* and Mr. *Bedloe*, will at the last day, when the secrets of all hearts shall be made manifest, be compelled, to the Glory of God, and their own shame, To proclaim me Innocent. I beseech Almighty God to give those miserable Men a true and sincere Repentance for the Sin which they have committed, and by which they have drawn upon themselves, the Guilt of my Innocent Blood.

I do here profess my self to dye a Member of the Holy Catholique and Apostolique Church, of which, the Bishop of *Rome* is the Supreme Visible Head of Government on Earth, as the Successor of the Holy Apostle St. *Peter*. And of which Church our blessed Lord Jesus is the Supreme, Invisible Head, of influence to Guide, Govern, and direct the same by his Holy Spirit. And I do take my Religion to be the sole Cause of my being the Object of the Malice of my Enemies, who are the Causers of my Death.

If what I here say be any wayes disbelieved because of my Religion, I humbly recommend it to the consideration of sober Men, whether such disbelief upon this ground, be not,

1. To cast a Reproach and Blemish upon the Honour and Reputation of all our most Pious Ancestors, and our whole Nation, who lived and dyed before the 20th Year of King *Henry* VIII. and who did all live and dye in the same Faith, and Members of the same Church, of which by God's Grace I am now a Member, though unworthy.

2. To cast a like Reproach upon all the Princes, States and People of the World, who are Members of the same Church.

3. To give a Just Occasion to the same Princes, States and People, never to give Credit to any thing affirmed or sworn by any *English* Protestant; and consequently,

4. To lay a Foundation for the total destroying of all Trade, as well as Conversation, with all those Princes, States and People.

We must learn to do unto others, as we would have others do unto us. And it is not a good Answer to say, That this Disbelief is only in relation to the Jesuits, and those who make use of them: For there is scarce any Prince of this Religion now living, who doth not make use of a Jesuit for his Ghostly Father; which will likewise be a clear Evidence, That those Princes (known to all the World not to be Fools or Mad-men) have not an Opinion, That the Doctrines and Principles of the Jesuits, are any wayes Pernicious and Dangerous to Government, as the Pulpits of *England* repute them to be. And certainly if an *English* Protestant should in *France*, cast the two Execrable Murthers of those two Kings of that Kingdom, who were killed by *Clement* and *Ravillack*, upon the Jesuits, or as an effect of any Doctrine of our Church, That Church, and that Order, would with much greater ease clear themselves from such a Reproach, than our *English* Protestants could clear themselves, in case the Murther of Queen *Mary* of *Scotland* (our King's Great Grand-Mother) or of our last most excellent Prince King *CHARLES* I. should be cast as a Reproach upon the Doctrines of the Protestant Church of *England*, or of any other Party professing Protestancy, these Murthers being committed under the Solemn *Species* and Formalities of Publick Justice; when it is well known, That *Clement* and *Ravillack* were only two private Villains, who were disowned by all the World. Nor do there want Authors, who call themselves, and are reputed to be Protestants, who, in their Publick Writings, justifie these two Murthers, of Queen *Mary*, and King *Charles* I. Nay, there may, peradventure, be found more Authors, reputed Protestants, who justifie the People to have a Power to Depose, and take away the Lives of Kings, than there are found Authors, reputed to be Catholicks, who assert the Pope to have Power to Depose Princes. Yet, God forbid,

forbid, That I ſhould call theſe Poſitions, or Opinions, the Doctrines of the Church of *England*; I impute theſe Actions, to the Paſſions of wicked and ambitious Men; and thoſe Doctrines, to thoſe onely, who write or own them; and certainly the ſame Charity cannot, without Sin, be denied to us, by all ſober Judgments. But if this Juſtice be denied unto me, and thoſe of my Religion, I beſeech God to pardon ſuch as are ſo uncharitable; And I do moſt heartily, and from my Soul, forgive thoſe who want this Charity, as I do the before-named Mr. *Oates* and Mr. *Bedloe*, and all others, who are any wayes guilty of my Death, or of my not obtaining my Pardon, or of rejoycing at the ſhedding of my Innocent Blood; and all who have done me any Injury whatſoever, *SWEET JESUS Forgive Them, They know not what they do.*

July 12. 1679.

Richard Langhorne.

THE

The Affections of my SOUL, after Judgment given againſt me in a Court of Juſtice, upon the Evidence of Falſe Witneſſes.

I.

IT is told me I muſt Dye
Ignominiouſly,
By the Hand of the Executioner:
O Happy News!
I ſee my ſelf honored with the Livery of Jeſus,
I receive the Judgment of Death
As an Enemy to Cæſar,
As Deſigning the Death of my King,
And the Depriving Him of
His Crown,
His Government.
Whilſt in the mean time
My Jeſus knows,
My Conſcience rejoycing teſtifies,
That I never yet harboured
In my heart at any time,
So much as one Diſloyal Thought
Againſt my King and Sovereign.
And the Conſciences
Of my Accuſers muſt Teſtifie
At the laſt and dreadful Judgment,
To the Glory of my God,
And the Juſtification of Truth,
That I am perfectly Innocent
Of all and every the Crimes,
Of which they ſwore me Guilty.

II.

IT is told me I muſt Dye
A Death of Diſhonour in the
Vain Opinion of the World,
O Happy News!
My Jeſus calls me by this Sentence,
To bear his Croſs, and follow him.
The Judge declares my Death neceſſary
For the King, and for His People;
The People ſhout and cry out,
Crucifie, Crucifie.
He who was perfect Innocency,
Hath ſet before me his Example,
He opened not his mouth,
He juſtified not himſelf,
He forgave, and prayed for his Enemies.
O what Happineſs
To be dignified with ſo many Circumſtances
Of the Death of Jeſus!

III.

IT is told me I muſt Dye,
O ſweet and happy News!
Rejoyce, O my Soul,
For thou haſt no cauſe for Fear,
Thy Jeſus hath dyed for thee;
He hath paid a Ranſom for thee;
He hath bought thee with his Life;
He hath ſatisfied for thy Sins;
He hath purchaſed Paradiſe for thee;
He hath adopted thee his Brother;
He hath adopted thee the Son of his Father;
He hath cleanſed thee by his Blood;
He hath given thee his Body for thy ſecurity;
Upon his Croſs he declared thee Son of his Mother;
And he now gives thee his Croſs to bear,
As an evidence that thou art one of his.

IV.

IT is told me I muſt Dye,
O Happy News!
Be glad, O my Soul,
And rejoyce in Jeſus thy Saviour.
If he intended thy Perdition,
Would he have laid down his Life for thee?
Would he have expected thee with ſo much Patience,
And given thee ſo long a time for Pennance?
Would he have called thee with ſo much Love,
And illuminated thee with the Lights of his Spirit?
Would he have drawn thee with ſo great force,
And favoured thee with ſo many Graces?
Would he have given thee ſo many good deſires?
Would he have ſet the Seal of the Predeſtinate upon thee,
And dreſſed thee in his own Livery?
Would he have given thee his own Croſs,
And given thee ſhoulders to bear it with Patience?

V.

IT is told me I muſt Dye,
O Happy News!
Come on, my deareſt Soul,
Behold thy Jeſus calls thee,
He prayed for thee upon his Croſs,
There he extended his Arms to receive thee;
There he bowed down his head to kiſs thee;
There he cryed out with a powerful voice,
Father receive him, he is mine;
There he opened his Heart to give thee entrance;
There he gave up his Life, to purchaſe life for thee.

VI.

IT is told me I muſt Dye,
O Bleſſed News!
I muſt quit
Earth for Heaven,
My earthly Priſon for a liberty of joy;
My Baniſhment for my Countrey prepared for me.
I muſt paſs
From Time, to Eternity;
From Miſery, to Felicity;
From Change, to Immutability;
From Death, to Immortality.
I muſt leave what I poſſeſs on earth,
To poſſeſs my God;
To enjoy my Jeſus;
To converſe with Angels and Saints.
I muſt go to fill
My Spirit with a plenitude of light;
My Will with a fulneſs of peace;
My Memory with a collection of all good;
My ſenſes with a ſatiety of pleaſures.
I muſt go where I ſhall find
All things which I can deſire,
Nothing that I can fear.
I ſhall no more want any good,
God ſhall be unto me all in all,
And my All to all Eternity.

VII.

IT is told me I muſt Dye,
O Happy News!
I ſhall be freed from Miſery;
I ſhall no more ſuffer Pain;
I ſhall no more be ſubject to Sin;
I ſhall no more be in danger of being damned.
But from henceforth
I ſhall ſee, and I ſhall live;
I ſhall praiſe, and I ſhall bleſs;
And this I ſhall alwayes do,
Without ever being weary
Of doing what I alwayes am to do.

VIII.

IT is told me I muſt Dye,
O what Happineſs!
I am going
To the place of my reſt;
To the Land of the Living;
To the Haven of Security;
To the Kingdom of Peace;
To the Palace of my God;
To the Nuptials of the Lamb;
To ſit at the Table of my King;
To feed on the Bread of Angels;
To ſee what no Eye hath ſeen;
To hear what no Ear hath heard;
To enjoy what the heart of man cannot comprehend.

IX.

IT is told me I muſt Dye,
O News of Joy!
Let us go, my Soul, I am content,
I joyfully renounce this Life,
And render it back to him that gave it me;
I remit my Spirit into his hands;
I recommend my Soul and Body to my Jeſus;
I accept this Death moſt willingly,
And offer it with the Merits of Jeſus,
As a ſatisfaction for my many Sins.
I believe every thing that he hath revealed;
I hope for every thing that he hath promiſed;
I acknowledge and know my own nothingneſs;
I give him all that I can call my own;
I am willing to Dye
For his Glory,
For his Love,
Out of Gratitude for his Favors,
And to ſatisfie his Juſtice.
I am willing to Dye for him, as he Dyed for me.
I am willing to Dye,
To ſee my Jeſus,
To love my Jeſus,
To bleſs my Jeſus,
And to ſing his Praiſes to all Eternity.
Come on, my Soul, let us go and rejoyce,
He, who by his Grace, hath enabled thee to know
Thy own Miſeries,
And his Mercies.

He who hath enabled thee
to Deteſt thy ſelf,
And to relie on him,
Commands thee to ſhake off all Fear;
It is not for any thing in thee,
That he enables thee to theſe Acts,
Or that he loves thee, and will ſave thee;
He doth it becauſe he is God,
Perfect Love, and perfect Goodneſs.

X.

O Father of Mercy,
Behold thy Child, who hath been a Prodigal;
Who, having waſted all his Goods,
And ſpent his time in Vanity,
Drawn by thy Grace and Love,
Is now returning to thy houſe,
And humbly begs for Pardon at thy hands.
Alas!
I have lived as without reaſon,
Since firſt I had the uſe of reaſon;
I have done nothing of my ſelf but evil,
From the time that I firſt knew what Good was,
I have ſinned againſt Heaven, and againſt thee,
I deſerve not the Title of thy Son,
Or to have admittance into thy houſe.
And though I am wholly Innocent
Of the Crime for which I am ſentenced now to
Dye,
Yet from thy hands I have deſerved a Death to
All Eternity.
But thou haſt made me know,
That thou canſt not ceaſe to be a Father,
For my having often ceaſed to comport my ſelf
As thy Child.
Thou canſt not loſe thy Goodneſs,
By my having often forgotten my Gratitude;
Thou canſt not forget to be a Father of Mercy,
By my having become a Child of Miſery.

XI.

O my Father,
O Thou the beſt of all Fathers,
Have pity on the moſt wretched of all thy
Children;
I was loſt, but by thy Mercy am now found;
I was dead, but by thy Grace am now raiſed
again;
I was gone aſtray after Vanity,
But am now ready to appear before thee.
O my Father,
Come now in mercy and receive thy Child;
Give him the Kiſs of Peace;
Remit unto him all his Sins;
Cloath him with thy Nuptial Robe;
Receive him into thy Houſe;
Permit him to have a place at thy Feaſt;
And forgive all thoſe who are Guilty of his
Death.

XII.

O Jeſu,
The Comforter of the Afflicted;
The Refuge of the Oppreſſed;
The Redeemer of the Captives;
The Hope of the Diſtreſſed;
Behold I addreſs unto thee,
Who never driveſt any from thee,
Who approach unto thee with Faith, Hope and
Love.
My Heart tells thee,
That it burns with a deſire to ſee thee,
And that for that end it is impatient to
Dye.
Come ſweet Jeſu,
Come quickly,
Draw my Soul from this Priſon;
Recall me from this Baniſhment;
Conduct me to my dear Countrey;
Behold the Juſt expect me;
My Friends reach out their Arms towards
me.
O how beautiful are thy Tabernacles!
O how admirable is thy Palace!
O what content ſhall I have with thee!
What Happineſs in thy Company!
I Dye with a deſire to Dye.
Come bleſſed Jeſus,
And receive my Spirit,
Which languiſheth to be with thee;
Into thy hands, O Jeſus,
I recommend my Spirit.

Acts of Resignation, Thanksgiving, FAITH, HOPE, and LOVE.

BLessed Jesus, who art the Way, the Truth, And the Life, Behold I do most willingly Take up and bear my Cross, as thou hast Commanded me, and do give thee most humble Thanks, that thou art pleased to dignifie My Death with so many circumstances of Thy most Sacred Passion, as thou art pleased To bestow on it.

I firmly believe (O my Jesus) whatsoever Thou hast proposed unto me by thy Holy Catholique And Apostolique Church; because thou hast spoken it,

Blessed be thy Name, that by thy Grace I have Lived in this Faith, and that thou hast pleased To think me worthy to Dye for it.

On thee (O my Jesus) I profess wholly and solely To relie, and to hope in thee, and in thy Blood With so much love shed for me, by which I Firmly confide, That thou wilt save me, Though most unworthy. I love thee (O my Jesus) For thy self, and beg that thou wilt increase That Love in me; I am sorry (O my God) from my Heart and Soul, that I have at any time sinned Against thee, and this (as I hope by thy grace) for The Love of thee.

Several Acts of my SOUL, upon the last words of our blessed JESUS.

I Do from my heart (O my Jesus) pardon all my Enemies, and particularly those, upon whose false And untrue Testimonies, I am adjudged to Dye for Crimes, of which thou (my Jesus knowest) and their Consciences at the dreadful Day of Judgment Must testifie, that I am wholly innocent, Father Forgive them, they know not what they do.

Behold (O my Jesus) I am now coming unto thee, Confirm it unto my Soul by thy holy Spirit, that This day I shall be with thee in Paradise.

O Lamb of God, who upon thy Cross didst adopt me In the person of St. John, *to be the Son of thy Blessed Mother, and before whose Throne thy Holy Saints now offer the Incense of Prayer for thy Servants upon earth, mercifully receive those Prayers which are addressed to thee, for me the most Unworthy of thy Creatures.*

O blessed Jesus, who upon thy Cross went pleased To suffer an Abandonment, to the end I might Not be abandoned by thy Father at my Death.

Blessed be thy Name, that thou art pleased to be now With me by thy Holy Spirit, and not to forsake Me in this great time of Tryal.

O my dearest Jesus! who upon thy Cross didst suffer Thirst, for the perfecting the work of my Redemption.

Behold I now thirst to be with thee, blessed be Thy Name that thou art pleased to give me this Thirst.

O my Jesus, who upon thy Cross didst consummate Thy life for the love of me, blessed be thy Name, that thou permittest me to consummate My life for thee in thy service.

O my dearest Jesus, into thy hands I commend my Spirit.

The several Circumstances of the Passion of our Lord, Accompanying my Death, by which he vouchsafes to grace me, a poor Sinner, and to refresh my memory, in relation to his blessed Merits.

1. *To be Judged by a PUBLICK SENTENCE.*
2. *To Dye the most Ignominious of all Deaths.*
3. *By the Hands of the Publick Executioner*
4. *As an Enemy to* Cæsar *and the Government.*
5. *To Dye Hanging on a Tree.*
6. *To be stript of all my Cloaths.*
7. *To have all my Blood entirely shed, by Embowelling and Quartering.*
8. *With a publick declaring my Death to be Necessary for the People.*
9. *The multitude shouting, Crucify, Crucify.*
10. *The People rejoycing at this Sentence and Death.*
11. *Occasioned by False Witnesses.*
12. *The Witnesses induced by Malice and Rewards.*

To the Kings Most Excellent Majesty.

The Humble PETITION of *Richard Langhorne*,

A Prisoner Condemned in the Gaol of *Newgate*.

Humbly sheweth,

THat Your Majesties Petitioner, with all gratitude of Heart and Soul imaginable, humbly thanks Your Majesty for Your Mercy, in giving him Life until *Monday* next.

That Your Petitioner is wholly ignorant of the substance of that Letter mentioned in Your Majesties Order of Council, of the 3d instant, to have been written by the Earl of *Roscomon*, as also of the Grounds upon which it was written; and therefore hopes that Your Majesty will not permit Your Petitioners Life to be taken away, before that be clearly understood.

That Your Petitioner having, in obedience to Your Majesties particular Command, made a full, clear, and sincere Discovery of all those Estates which Your Majesty commanded him to discover, humbly offers unto Your Majesties merciful Consideration, the Protestation and Declaration by Your Petitioner hereunto annexed; by which he no way intends to reflect upon Your Majesties Justice, or the Justice of the Judges or Jury by whom he was Tryed: and humbly begs, That the same may not be interpreted to intend any such reflection. And that Your Majesty will please to consider, That it is not impossible for an innocent person to be Condemned, since it is not many Years past, That Three Persons were Executed, and Hanged in Chains, being Condemned for the Murder of one, who appeared afterwards to be living: And this without any just cause of Reflection upon the Justice of Your Majesty, or of their Judges or Jury.

That Your Petitioner humbly begs leave to hope, That when Your Majesty shall have considered his said Declaration, you will, out of the abundance of Your natural inclinations to Mercy, either vouchsafe to give him his Pardon, so as to enable him to spend the remainder of His Life, in the Service of Your Majesty, and his Countrey; or at least, give him leave to live, though it be abroad, and in perpetual Banishment, he having fully obeyed Your Majesties Commands, in discovering every thing within his knowledge, which hath been required to be by him discovered; and the Case of your Petitioner being singular, as not having above any one Witness to any one particular matter of Fact given in Evidence against him, as the Judges can inform Your Majesty.

Your Majesties Petitioner therefore Humbly casts himself at Your Majesties Feet, Humbly imploring Your Royal Mercy; and that You will be Graciously pleased to give him his Life, that he may spend it wholly in praying for Your Majesties long and happy Life, Reign and Government.

And Your Petitioner (as in Duty bound) shall daily pray for Your Most Sacred Majesty, &c.

R. Langhorne.

THE

SPEECH

OF

Richard Langhorne Esq;

At his EXECUTION, *July* 14. 1679.

Being left in Writing by him under his own Hand.

IN regard I could not foresee, whether I should be permitted to speak at my Death, so as to make a Publick Declaration of my Innocency and Loyalty, as a Christian ought to do; considering likewise, That if it should be permitted unto me, it would be more advisable for me rather to prepare before-hand, and set down in Writing the very words in which I should make my Declaration, than to trust my Memory with them; to the end that the same may be well considered of, and digested by me, and that all Mistakes might be prevented, as far as may be. I say, in regard of this, I have in the present Paper reduced what I have to declare, as to my Innocence and Loyalty: And 'tis in these following words.

I Do solemnly and sincerely, in the presence of Almighty God, Profess, Testifie, and Declare, as followeth: *That is to say,*

1. That I do with my Heart and Soul, believe and own my Most Gracious Sovereign Lord, the King's Majesty, King *CHARLES* II. to be my True and Lawful Sovereign, Prince and King, in the same Sense and Latitude, to all Intents and Purposes, as in the Oath commonly called, *The Oath of Allegiance*, His said Majesty is expressed to be King of this Realm of *England*.

2. That I do in my Soul believe, That neither the Pope, nor any Prince, Potentate, or Foreign Authority, nor the People of *England*, nor any Authority out of this Kingdom, or within the same, hath or have any Right to dispossess His said Majesty of the Crown or Government of *England*, or to Depose Him therefrom, for any Cause, or pretended Cause whatsoever; or to give Licence to me, or to any other of His said Majesties Subjects whatsoever, to bear Arms against His said Majesty, or to take away His Life, or to do Him any bodily Harm, or to disturb the Government of this Kingdom, as the same is now established by Law; or to alter, or go about to alter the said Government, or the Religion now established in *England*, by any way of Force.

3. That I neither am, nor ever was, at any Time or Times, Guilty, so much as in my most secret Thoughts, of any Treason, or Misprision of Treason whatsoever.

4. That I did not in the Month of *November*, or at any other Time or Times whatsoever, say unto Mr *Oates*, or unto any other Person or Persons whatsoever, in relation to my Sons in *Spain*, or either of them, or in relation to any other Person or Persons whatsoever, That if they did continue in the World, (as Secular Priests, or otherwise) they should suddenly have

have great Promotions in *England*, for that things would not last long in the posture wherein they then were; nor did I ever say any words to that, or the like effect, to any Person or Persons whatsoever.

5. That I did never in all my Life-time write any Letter, or other thing whatsoever, unto, or receive any Letter or other thing, from Father *Le Cheese*, or any *French* Jesuit whatsoever; or from Father *Anderton*, or Cardinal *Barbarino*, or any other Cardinal; nor did I ever see any Letter, or the Copy of any Letter, or other Paper, or other Thing, written, or purporting to be written unto the said *Le Cheese*, or unto the said Father *Anderton*, or the said Cardinal *Barbarino*, by any Person or Persons whatsoever, other than the printed Letters, printed in the Narrative of the Tryal of Mr. *Edward Coleman*, lately Executed, which I never saw otherwise, than in the said printed Narrative; nor did I ever hear any mention made by any Person whatsoever, of the name of *Le Cheese*, or Father *Le Cheese*, before I read the said printed Narrative.

6. That I did never in all my Life-time make any Entry or Entries, into any Book or Books, or take, or make, or write, or cause to be written into any Book or Books, or otherwise, any Letter or Letters, or any Copy or Copies of any Letter or Letters, written by the said *Edward Coleman*, to any person or persons whatsoever.

7. That I did never in all my Life-time Enter or Register into any Book or Books, Paper or Papers whatsoever, or take, or make, or write, or cause to be written, any Copy or Copies, of any Act or Acts, Consult or Consults, Determination or Determinations, Order or Orders, Resolve or Resolves, or other matter or thing, at any time made, determined, resolved, passed, decreed, or agitated, at any Congregation or Congregations, Consult or Consults, Chapter or Chapters, Assembly or Assemblies, of the Society or Order of the *Jesuits*, or of any other Religious Order whatsoever; nor did I ever see, read, or heard read, nor did any person or persons, at any time whatsoever, ever communicate unto me, any such Act, Consult, Determination, Order, Resolve, Matter or Thing whatsoever.

8. That I did never in all my Life-time, to my knowledge, belief or remembrance, see or speak with Mr. *Bedloe*, who gave Evidence against me at my Tryal, until I saw him in that Court wherein he gave Evidence against me.

9. That after the Month of *November*, which was in the Year of our Lord 1677. I did never see or speak with Mr *Titus Oates* before named, until I saw him in the same Court where he gave Evidence against me at my Tryal.

10 That I did never see in all my Life-time, to my knowledge, belief or remembrance, any Commission or Commissions, Patent or Patents, Grant or Grants, Order or Orders, Instrument or Instruments, Writing or Writings, or other Matter or Thing whatsoever, under, or pretended to be under the Hand and Seal, or the Hand or the Seal of *Johannes Paulus de Oliva*, or any other General of the *Jesuits* whatsoever, other than the Paper or Instrument produced and shewed unto me in the said Court at my Tryal, which whether it was signed or sealed by the said *de Oliva*, I do not know.

11. That I did never in all my Life-time write, or cause, or procure to be written, any Treasonable Letter or Letters whatsoever, or any thing which was or is Treason or Treasonable, in any Letter or Letters, Book or Books, Paper or Papers, or otherwise howsoever.

12. That I believe, that if I did know, or should know of any Treason or Treasonable Design, that was, or is intended, or should be intended against His said Majesty, or the Government of this His Majesties Kingdom, or for the Alteration by Force, Advice, or otherwise, of the said Government, or of the Religion now Established in this Kingdom, and should conceal and not discover the same unto His said Majesty, or His said Majesties Council or Ministers, or some of them; that such concealment would be in me a Sin unto death, and eternal damnation.

13. That I do believe, that it is no ways lawful for me to lye, or speak any thing which I know to be untrue; or to commit any Sin, or do any Evil, that Good may come of it. And that it is not in the power of any Priest, or of the Pope, or of God himself, to give me a Licence to lye, or to speak any thing which I know to be untrue, because every such Lye would be a sin against Truth: And Almighty God, who is perfect Truth, cannot give me a Licence to commit a sin against his own Essence.

And

And I do Solemnly, in the Presence of God, Profess, Testifie and Declare, That as I hope for Salvation, and expect any Benefit by the Blood and Passion of my dearest Saviour Jesus Christ, I do make this Declaration and Protestation, and every Part thereof, in the plain and ordinary Sense, wherein the same stands written, as they are commonly understood by *English* Protestants, and the Courts of Justice of *England*, without any Evasion, or Equivocation, or Delusion, or Mental Reservation whatsoever. And without any Dispensation or Pardon, or Absolution already granted to me, for this, or any other purpose, by the Pope, or any other Power, Authority or Person whatsoever; or, without any hope, expectation or desire of any such Dispensation; and without thinking or believing, that I am, or can be acquitted before God or Man, or absolved of this Declaration, or any part thereof, although the Pope, or any other Person or Persons, or Power or Authority whatsoever, should dispense with, or take upon him or them to dispense with, or annul the same; or declare that it was, or is, or ought to be Null or Void in part, or in the whole, from the beginning, or otherwise howsoever.

Having made this Declaration and Protestation in the most plain Terms that I can possibly imagine, to express my sincere Loyalty and Innocency, and the clear intention of my Soul, I leave it to the judgments of all good and charitable Persons, whether they will believe what is here in this manner affirmed and sworn by me in my present Circumstances, or what is sworn by my Accusers

I do now farther declare, That I dye a Member (though an unworthy one) of that Holy Catholick and Apostolick Church of Christ, mentioned in the Three Holy and Publick Creeds, of which Church our Lord Jesus Christ is the Invisible Head of Influence, to illuminate, guide, protect, and govern It, by his Holy Spirit and Grace; and of which Church, the Bishop of *Rome*, as the Successor of St. *Peter*, the Prince of the Apostles, is the visible Head of Government and Unity.

I take it to be clear, That my Religion is the sole Cause, which moved my Accusers to charge me with the Crime, for which, upon their Evidence, I am adjudged to dye; and that my being of that Religion, which I here profess, was the onely ground which could give them any hope to be believed, or which could move my Jury to believe the Evidence of such men.

I have had not only a Pardon, but also great Advantages, as to Preferments, and Estates offered unto me, since this Judgment was against me, in case I would have forsaken my Religion, and owned my self Guilty of the Crime charged against me, and charged the same Crimes upon others: But, blessed be my God, who, by his Grace, hath preserved me from yielding to those Temptations, and strengthened me rather to choose this Death, than to stain my Soul with Sin, and to charge others, against Truth, with Crimes, of which I do not know that any Person is Guilty.

Having said what concerns me to say as to my Self, I now humbly beseech God to bless the King's Majesty with all Temporal and Eternal Blessings, and to preserve Him and his Government from all Treasons and Traytors whatsoever; and that His Majesty may never fall into such hands, as His Royal Father of Glorious Memory fell into.

I also humbly beseech thee (O God) to give true Repentance and Pardon to all my Enemies, and most particularly to the said Mr. *Oates* and Mr. *Bedloe*, and to all who have been any ways accessary to the taking away of my Life, and the shedding of my innocent Blood, or to the preventing the King's Mercy from being extended unto me; and likewise to all those who rejoyced at the Judgment given against me, or at the execution of the said Judgment; and to all those who are or shall be so unchristianly uncharitable, as to disbelieve, and to refuse to give credit unto my now Protestations.

And I beseech thee (O my God) to bless this whole Nation, and not to lay the Guilt of my Blood unto the Charge of this Nation, or of any other particular Person or Persons of this Nation. Unite all (O my God) unto thee and thy Church, by true Faith, Hope and Charity, for thy mercies sake.

And for all those who have shewed Charity to me, I humbly beg (O my Jesus) that thou wilt reward them with all Blessings both Temporal and Eternal.

13 *July*, 1679.

R. Langhorne.

HAving given you now Reader the Speech at length, which Mr. *Langhorne* had prepared (for the Reason he mentions) against his Execution, it will not be, perchance, ungrateful to you, to know, that when he came down from his Chamber at *Newgate*, to be put into the Sledge, he had it with him, but the Sheriff (*telling him, that he must use no Papers at the Gallows*) took it away, so that he repeated there so much of it only as he could remember; therefore to satisfie the Curiosity of those also, that would know what and how much that was, I shall here give you the Particulars, with some other things that occurr'd, before he was turned over.

When the Hangman was putting the Rope over his Head, he took it into his hands, and kissed it. Afterwards said:

I do not know whether you will allow me liberty of Speech, or no; and the Noise of the People being so great, that I believe it is impossible to speak to be heard.

SILENCE was Commanded.

Mr. L. *I would gladly speak to Mr. Sheriff* HOW; who coming up to him, he addressed himself thus:

Mr. Sheriff. *I having some doubt, whether I should be suffered to speak, in relation to my Innocency and Loyalty, I did, for that Reason, prepare what I had to say, and what I intended to say in Writing, and it is delivered into your hands,* Mr. Sheriff; *and therefore for the particular and precise Words and Expressions, I do refer my self to that, and I hope you will be so just to my Memory, that you will permit it to be seen.*

I shall therefore make only a short Preface, and I do declare, in the Presence of the Eternal God, and as I hope to be saved by the Merits and Death of my dear Jesus, That I am not Guilty directly or indirectly, of any Crime that was sworn against me; I do not speak this to Arraign the Court of Publick Justice, either Judges or Jury, but those Men that did swear it; and the Jury had liberty to believe, or not believe, as they pleased; And I do likewise say, with the same Averrment, That I did never in my Life see any Commissions or Patent, or any Writing, or any other Thing, under the hand of Johannes Paulus de Oliva, *&c.*

S. Nor under no other hand.

L. *No, nor under any other hand, of any Commission or Patents, for the Raising of an Army, or any Thing else against the King.*

S. What was the Patents for? for Nothing!

L. *I never saw any, nor do I believe there was any: And whereas I have read in a Narrative, that I sent a Commission by my Son, to the Lord* Arundel of Warder, *and that I deliver'd another to the Lord* Petre (*or* Peters) *with my own hands, I take God to Witness, that I never saw him in my life, or ever, to my knowledge, saw the face of that Lord; nor did I send or know of any thing that was sent to my Lord* Arundel of Warder, *of that nature.*

S Shorten your business, you have, Mr *Langhorne*, and your Party, so many wayes to Equivocate, and after Absolution you may say any thing.

L. *I refer my self to that Paper I gave you,* Mr. Sheriff.

S. I think it is not fit to be Printed. I will do you no wrong

L *I do not think you will.*

S. You have already printed a Paper, or some body for you.

L. *Sir, I did not Print it, and it was done without any Direction or Permission of mine.*

The Lord preserve His Majesty from all manner of Treason, and preserve Him from falling into such Hands, as His Royal Father, of Glorious Memory, fell under; I pray God to forgive my Enemies, as I freely do those that Accused me, those that Witnessed against me; and all others that either desired my Blood, or rejoyce at the shedding of it; and all Persons that have any wayes concern'd themselves with me, I freely forgive them with all my Soul, and beg my dear Jesus to forgive them, and all others. God Almighty bless you, and bless the whole Na-

tion, and the Government, and preſerve it from all Evil and Miſchief that I am afraid is coming on it, for the ſhedding of Innocent Blood. Sweet Jeſus, lay not my Innocent Blood to their Charge.

I ſhall ſay no more now Publickly.

Asked the Executioner, *Whether the Rope was right or no?* He ſaid, Yes; and he asked him, Whether he did forgive him? To which Mr. *Langhorne* ſaid, *I freely do.*

I ſhall now recommend my ſelf to God in Private.

S. You may have liberty.

The Writer. The Lord have Mercy on your Soul.

L. *The Lord in Heaven reward your Charity.*

Croſt himſelf, pray'd again.

Bleſſed Jeſus, into thy Hands I recommend my Soul and Spirit, now at this inſtant take me into Paradice; I am deſirous to be with my Jeſus; I am ready, and you need ſtay no longer for me.

FINIS.

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